

I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd giveth
his life for the sheep.
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 19

Winnipeg, Manitoba, Second No. in June, 1943

No. 12

FAITH OF OUR FATHERS LIVING STILL

CANADA DISTRICT CONVENTION PROGRAM

July 1—4, 1943Saskatoon, Sask.
Theme: "FAITH OF OUR FATHERS, LIVING STILL."Hebrews 11:8.

THURSDAY, July 1.

- 10:00 A.M.—Opening Service
Rev. J. A. Korshavn, Weldon, Sask., will preach.
Preliminary Business and Reports.
- 2:00 P.M.—Business Session.
- 4:30 P.M.—Vesper Service
Rev. M. Johnson, Edmonton, Alta.
- 7:30 P.M.—Centennial Program.
"Faith of our Fathers, its chief traits."
Dr. J. R. Lavik, Saskatoon.

FRIDAY, July 2.

- 9:00 A.M.—Morning Devotions (Norse), Rev. A. K. Odland, Bawlf Alta.
- 9:30 A.M.—Business Session, (Elections)
- 2:00 P.M.—"What is a Christian Congregation?"
Introduced by Rev. A. K. Haugen, Torquay.
Discussion.
- 4:30 P.M.—Vesper Service
Rev. M. Johnson, Edmonton, Alta.
- 7:30 P.M.—Centennial Program.
"Lutheran Unity"—Rev. J. B. Stolee, Viking, Alta.
Rev. J. Percht, North Battleford, Sask.

SATURDAY, July 3.

- 9:00 A.M.—Morning Devotions. Rev. A. K. Odland.
- 9:30 A.M.—Business Session.
Discussion on "Home Missions" introduced by
Dr. J. A. Aasgaard.
- 2:00 P.M.—"How Economic Problems in the Community affects our
Church Work."—Rev. K. Bergsaker, Winnipeg, Man.

SUNDAY, July 4.

- 9:00 A.M.—Communion Service
Liturgist: Rev. B. O. Lokensgard
Confessional Address: Rev. H. F. Johnson, Assiniboia, Sask.
- 10:30 A.M.—Divine Service
Sermon: Dr. J. A. Aasgaard, President of the
Norwegian Lutheran Church of America.
- 2:30 P.M.—Our Foreign Missions
Speaker: Rev. Palmer Anderson, China.
Address by Dr. A. J. Bergsaker, General Secretary,
Norwegian Lutheran Church of America.
- 7:30 P.M.—Evening Service
"The Church and the Coming Peace."
Prof. George Moi, Camrose, Alta.

WELCOME!

Again it is the happy privilege of Zion Lutheran Congregation to welcome delegates and guests to a District Convention. And we extend to every one a most sincere welcome! —

We are meeting under difficult circumstances in many ways. We have feared that restrictions of many kinds might hinder the hospitality that we are anxious you shall find. We assure you, however, that in every way possible we are here to make your visit with us a pleasant one.

It is our prayer that also this convention may be rich in those things that only God can bestow. With Him are no restrictions. May this convention inspire us to become more open channels for His abundant grace!

Pastor B. O. Lokensgard.

What Can I Do For The Church?

"Well, you can manage to mention it in your conversation once each day, and in your silent prayers at night.

"You can attend its services, loyally support at least one of its organizations, pay some amount willingly into its treasury weekly, be a reader of one of its representative periodicals, 'being ready always to give answer to every man that asketh you a reason concerning the hope that is

in you,' invite the unchurched and non-Christian to come (very important), exhibit a hearty cordiality at its services and in all your dealings reflect the spirit and life of Christ.

"The busiest Christian in the world can find time to do the above without at all neglecting anything that is worth while, and come to the close of life on earth, happier, wiser, and more satisfied for the effort he has put forth.

"Test it."

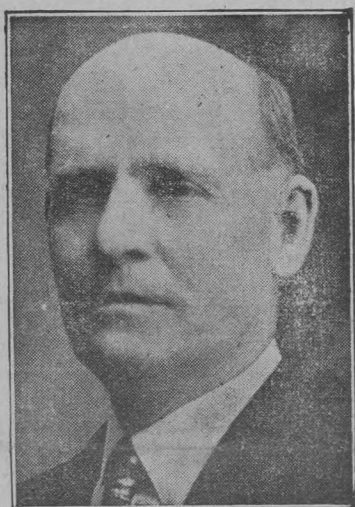
—Selected.

SPECIAL NOTICE

Dr. J. A. Aasgaard, President of the Norwegian Lutheran Church of America speaks over Station C.F.Q.C. 60 KC. Saskatoon, Sask., 9:00 A.M. Sunday July 4th.



Dr. J. A. AASGAARD
President of the Norwegian Lutheran Church of America.



Dr. J. R. LAVIK
President of Lutheran Seminary, Saskatoon, Saskatchewan.



Rev. A. K. ODLAND
Morning Devotions (Norse).



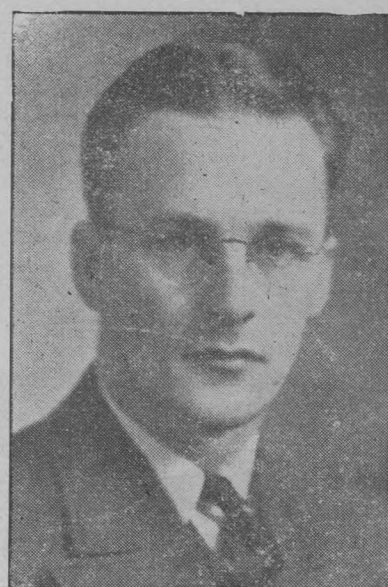
Pastor B. O. LOKENSGARD
Pastor of Zion Lutheran Church, Saskatoon, Saskatchewan.



Dr. IVER IVERSEN
President of the Norwegian Lutheran Church of Canada.



Dr. A. J. BERGSAKER
General Secretary of the Norwegian Lutheran Church of America.



Rev. MILTON S. JOHNSON
Vesper, Services

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Y.P.L.L. Editor: Pastor G. O. Evenson, Outlook, Sask.

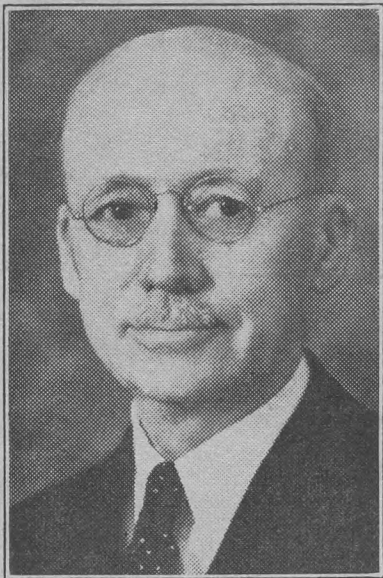
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Evangelist K. O. LOKKEN

Evangelist Lokken will spend about six weeks in the Peace River Circuit. He arrived there June 16.

Church Conventions in Wartime

It is with deep gratitude to God, and to our country that we meet in convention in 1943; gratitude to God for being accounted worthy of serving Him, and gratitude to our country for Christian freedom. A leader in the United States, quoted in the Lutheran Herald, makes this statement about Church Conventions:

"Let the church beware and let the churchmen beware for those men and women, who, in a false economy, assert that religious conventions should be abolished for the duration. If there ever was justification for religious bodies to function, now is that time."

Many will be hindered from attending, but it is their privilege to intercede at the throne of Grace for blessings upon our church in convention assembled. —V.

The Lutheran Bible Hour

The Lutheran Bible Hour was conducted as a Radio Service over CFQC, Saskatoon, Sask., by Saskatchewan Lutheran Bible Institute and Luther Theological Seminary, beginning October 4, 1942 and concluding April 25, 1943, except for an additional service on July 4th, when Dr. J. A. Aasgaard is the speaker.

The financial accounts at both the Bible Institute and the Seminary have been audited, and the following is a summarized statement:

RECEIPTS:

Cash on hand April 28, 1942, when the Board of the Institute authorized a series of broadcasts	....	\$ 71.13
Contributions received by S.L.B.I. since	.....	475.97
Contributions received by Luther Seminary	.....	137.80
Total—		\$684.90

DISBURSEMENTS:

To CFQC for 31 broadcasts	....	\$496.00
Exchange and stamps	.....	1.43
Travelling expenses from Outlook:		
Seven trips by car	.....	30.00
Six trips by train	.....	93.35
Total disbursements	.....	\$620.78
Balance on hand	....	64.12
Total—		\$684.90

The above statement does not include the cost of the Norwegian Service broadcast on May 23rd, which was generously defrayed by Mr. Chris. Heskin, Norquay, Sask.

To all who so generously supported these radio services we express our sincere thanks, and pray that God may bless you all!

Be sure to remember the broadcast service on July 4th, when Dr. J. A. Aasgaard, the President of the Norwegian Lutheran Church of America, is the speaker. The time: 9:00 a.m., on CFQC, 600 KC.

Sincerely yours,
G. O. Evenson,
J. R. Lavik.

Cabri Parish News

Parish Celebration held in Bethany Church

On Sunday, May 16th the four congregations of the parish held a joint celebra-

tion in Bethany Church (wich is four miles north of Hazlet) in honor of Norway. The church was filled for both the morning and afternoon sessions.

Dr. J. R. Lavik, president of Luther Theological Seminary at Saskatoon, preached the sermon at the Divine Worship in the morning. A massed choir under the direction of Mr. J. N. Marken of Cabri sang. Mr. Markent also sang a solo. A collection of \$4030 was received for Lutheran World Action.

In the afternoon Dr. Lavik again spoke. The Cabri Brass Band under the direction of W. A. Stephenson played several numbers. The massed choir sang and Mr. Marken sang a solo in Norwegian. Mrs. Ida Berg recited a Poem in Norwegian. Mrs. T. Horn presented the cause of Scandia Knitting Club of Cabri which is working for Little Norway. A collection was received for Norwegian Relief and after the expenses had been paid it amounted to \$40.97. —K.A.K.

Missionary Martinson speaks in St. John's Church

(one mile north of Fosterton)

On Wednesday, May 19th we had the pleasure of having Miss Cora Martinson of China bring a first hand information about the Mission Work in China. The large crowd which filled the church appreciated the message. A collection for China Mission Schools was received.

The L.D.R. of Swift Current Circuit held its annual meeting on the 22nd of May at the South Immanuel Lutheran Church. L.D.R. members from most of the congregations were present.

Miss Arlene Gilbertson,
Sec-Treas. of Circuit L.D.R.

The Moose Jaw Circuit Luther League Convention will be held at Trinity Lutheran Church, Torquay, Sask., July 9—11. The theme will be Christ's Marching Command, "Go Ye." The convention speakers will be Rev. S. A. Berge, Evangelist C. K. Solberg and Missionary Palmer Anderson. Several leaguers will also speak on the sub-topics. Pray for the convention and make every attempt to attend.

Immediately following the Circuit L.L. Convention at Torquay, the Moose Jaw Circuit Bible Camp will be held at Midale, Sask., July 12—18. The teachers will be Missionary Palmer Anderson, Rev. S. A. Berge and Rev. John Groettum. Come to the Luther League Convention at Torquay and be prepared to stay for the Bible Camp at Midale. Bring your own bedclothes, Bibles, etc. Also tent if you have one.

—A. K. Haugen.

Fra Buchanan, Sask.

I privat brev forteller pastor Gubberud: "For en par maaneder siden blev jeg som mange andre anfaldt av influensa som senere gik over til "Laryngitis", jeg blev saa hes at jeg holdt paa at miste maalet. Hver gang jeg forrettet ved en begravelse eller en gudstjeneste blev det værre. Doktoren har raadet mig at ta det med ro indtil videre." Saadan tilfælde er noksaa almindelige iblandt presterne efterat de er kommet paa skygge-siden av femti aarene,

det er en kjædelig situation at komme ind i, men som regel ved Guds hjælp gaar det over med tiden. "Alle ting skal tjene dem til gode som elsker Gud."

—Peter E. Nelson.

FORKYNNELSEN I VANSKELIGE TIDER

Andakt over II Tim., Kap. 3

Av pastor K. O. Lundeberg

Det ord i vaart kapited som vi mest vil feste oss ved er: "I de siste dager skal det komme vanskelige tider."

En evangeliets forkynner ma lære aa kjenne sin tid i Guds ords lys. Tidene skifter. Visstnok er mennesket det samme i sitt vesen til alle tider. Og sannheten er alltid den samme. Men hver tid har sitt særpreg. Den som ikke kjenner sin tid, vil komme til aa fekte i været. V. 1 viser oss at apostelen vil vi skal kjenne vaart tid. Derfor viser han oss et bilde av "de siste dager," — et uttrykk som i følge Hebr. 1, 1 betegner den nytestamentlige tid. Her fremgaar det dog klart at apostelen har fremtiden i sinne naar han slik beskriver de kommende "vanskelige tider" (v. 2—5):

"For menneskene skal da være egenkjærlige, pengekjære stortalende, overmodige, spottende, udydige mot foreldre, utakknemlige, vanhellige, ukjærlige, upaalitelige, baktalende, umaatelige, uten kjærlighet til det gode, svikefulle, fremfusende, opblaaste, slike som elsker sine lyster høiere enn Gud."

I sannhet et fælt bilde av ondskapen og ugudeligheten i den siste tid. Er det ikke en sann beskrivelse av vaart tid? Kjennetegnene er i øinefallende nok idag. Og ikke bare ute i verden. Ogsaa innen kirken. Ganske sikkert er det tilstanden der apostelen tenker paa naar han legger til: "Som har gudfryktighets skinn, men forneker dens kraft." — Ser vi ogsaa dette tegn i vaart tid?

Ugudeligheten har sin grunn i vantrø og falsk lærdom. Se v. 8. De "staar sannheten imot, mennesker som er fordervede i sitt sinn og udelige i troen." Og de søker aa faa andre med sig. Se v. 6—7. Dette er kjente ting i vaare dager. Der er ingen ende paa falske lærdommer. De springer op fra alle kanter og trenger sig in overalt, — lettest hos kvinner, især de som er "tyngtet av synden" uten aa ha funnet fred. Og villfarelsen har en demonisk makt, nettop fordi løgnens far staar bak den. Den "kverver synet" paa folk, saa de er uimottagelige for sannheten. Se v. 13. Saa gaar det "frem til det verre," som i en hektis fra det ene til det annet, til det ofte ender i fullstendig vantrø. Paa dette har noen hver av oss sett mange eksempler.

Her har vi altsaa paa den ene side ugudeligheten og paa den annen side vantrøen og falske lærdommer som kjennemerker den siste tid.

Saadanne tider blir vanskelige for en evangeliets forkynner. De vil fylle hans hjerte med engstelse for de troendes bevarelse og for de fortaptes frelse. (Sml. Ap. gj. 20, 29—31: "Jeg vet at efter min bortgang skal det komme glupende ulver inn iblandt eder, som ikke skaaner hjorden; ja, iblandt eder selv skal det fremstaa menn som fører forvendt tale for aa lokke disiplene efter sig. Vaak derfor, og kom i hu at jeg i tre aar ikke holdt op, hverken natt eller dag, aa formaane hver eneste en med taarer.")

Forkynneren vil sørge over de forvillede som Jesus over Judas, og Paulus over Demas. Og de ugudelige vil hate ham fordi han refser deres synd, selv om de ikke setter kniven i ham, som de gjorde i Norge i gamle dager, og som de gjorde med Jesus, og som Paulus fikk erfare. Se v. 11. Og de villfarende vil sette folk op imot ham og rive ned paa hans arbeide, slik som judaisene gjorde med Paulus.

Hvorledes skal en evangeliets tjener stelle sig i saadanne tider?

Det kan ligge nær aa bli motløs og forvirret under slike forhold. Men saa skal vi legge merke til at de er forutsagt oss i Ordet (v. 1), og at Herren har satt oss til aa virke just under saadanne tider (v. 9): "De skal ikke faa mere fremgang."

Vi maa vokte oss for aa la oss paavirke av disse forhold slik at vi lempet var vidnesbyrd overfor ugudeligheten eller overfor villfarelsen (v. 5): "Disse skal du vende dig fra." Vi bør staa uavhengige, med rettferdighets vaapen paa høire og venstre side (II Kor. 6, 7).

Vi maa derfor staa grunnfestet i Guds ord (v. 14—15): "Men bli du i det som

du har lært, og som du er blitt overbevist om, da du vet av hvem du har lært det, og da du fra barndommen kjenner de hellige skrifter, som kan gjøre dig vis til frelse ved troen paa Kristus Jesus." Timoteus hadde lært aa kjenne de hellige skrifter fra barndommen av, fra sin troende mor og bestemor. Senere fra apostelen selv (v. 10): "Du har efterfulgt min lære, min fred, mitt forsett, min tro." Han var viss paa at dette var sannheten. Det gjaldt nu aa "bli i det som han hadde lært."

Det gjøres i vaart kraftige stormløp paa Bibelens autoritet. Skriftens guddommelige inspirasjon angripes. Bibelen settes ved siden av andre hellige skrifter og sies aa være inspirert paa samme maate som disse. Man taler i høie toner om Bibelen som "verdens største litterære mesterverk," men samtidig som bare menneske-inspirert, ikke "gudinnblaast". Her gjelder det aa bli staaende fast paa Guds ords grunn.

Det betyr ogsaa det vi har lært i vaart norsk lutherske kirke. Vi er utsatt for paavirkning fra mange hold i vaart tid. Da mange av vaare prester ikke leser hverken norsk eller tysk, blir de for en stor del henvisst til reformert lesning. Synet kan lett farves derav. Der er prester blandt oss som har faat sitt lutherske syn "kvervet," saa de er gaet over til andre, ja til meget villfarende kretser.

Vi har de sterkeste grunner til aa bli i det vi har lært, da vi vet "av hvem vi har lært det," — vaare norske lutherske fedre. Og vi er ved personlig erfaring blitt overbevist om vaar lærdoms sannhet. Vi har en lysende rekke av Herrens vidner bak oss i vaart lutherske kirke.

Men aa "bli i det som vi har lært" betyr noe langt mere enn aa være enige i vaart lutherske bekjennelse. Det er vel alle som tilhører vaart kirke. Og det har jo vi prester offentlig erklært ved vaar ordinasjon.

Vi maa leve i Ordet som Jesus gjorde, saa at det saa aa si blir kjød og blod i oss, — saa Guds ord setter sitt preg paa hele vaart indre og ytre liv, — saa vi selv blir "levende brev" og evangelier som kjennes og leses av alle menesker. De kristne er jo verdens bibel. Saa meget mer er presten selv den bibel som menigheten leser.

Naar Guds ord slik faar sette sitt preg paa oss, blir vi en levende preken, ikke bare en time paa prekestolen, men syv dager i uken, — hvor vi gaar, og hvad vi gjør. Vi blir i Ordet, og Ordet blir i oss. Og da blir vi "duelige til all god gjerning" (v. 17). Som et tre "plantet ved vann utskytter sine røtter ved en strøm" kan vi bli en velsignelse for dem vi virker iblandt. Og som treet i klipperevnen blir vi sterke til aa staa i vanskelige tiders stormer.

Alt beror paa aa bli i Guds ord (Sml. Joh. 8, 31—32). Guds ord har alt vi trenger baade for vaar egen del og for vaart arbeide i Herrens vingaard (v. 16—17).

Saa hjelpe Gud, vi faar ditt ord i vaare hjerters arme jord med Aandens varme, naadens regn, til frukt i Guds, vaar Herres, hegn!

Gud, la oss leve av ditt ord hver dag vi ser paa denne jord, og gaa med det fra graatens dal til dig i himlens gledessal!

Did You Know?

Do you know that the Lutheran Church in America has 23 theological seminaries with a total of 144 faculty members and 1,542 students? The property value is \$6,696,725, the endowment funds total \$3,202,111, and the indebtedness is only \$779,010.00. The annual outlay is about half a million dollars. The Lutheran Church is vitally interested in having an educated, well-trained ministry.

* * *

Do you know that the Lutheran Church in America has 29 four-year colleges with a total of 957 faculty members and 16,599 students? The property value is \$29,648,732, the endowment funds total \$13,856,158, and the indebtedness is \$3,157,026. The annual outlay is about five million dollars.

* * *

Do you know that in addition to the above the Lutheran Church in America has 39 Junior Colleges, Academies and miscellaneous schools, with a total of 401 faculty members and 5,302 students? The property value is \$8,312,242, the endowment funds total \$569,215, and the indebtedness is \$492,986. The annual outlay is \$1,291,971.

Thy Kingdom Come

L. D. R. DISTRICT CONVENTION

Convention Theme: Thy Kingdom Come

Saturday July 3, 1943.

SATURDAY MORNING

9:00 A.M.—Registration

9:15 A.M.—Opening Sermon

"Thy Kingdom Come" — Rev. M. S. Johnson

Music

Business Session

Reports

10:45 A.M.—L.D.R. Council Demonstration, Saskatoon L.D.R.
Music

11:00 A.M.—Panel "Trained for the Kingdom"

(a) Christian Education, Alice Broughon

(b) Social Work, Miss Esther Ness

(c) Foreign Mission Work, Mrs. G. O. Evenson

(d) Jewish Mission Work, Miss Sarah Iversen

(s) Diaconate: Mrs. John Precht

(f) Parish Work, Saskatoon L.D.R., Miss Sylvia Soberg

Music

11:30 A.M.—Address: The Kingdom Among us 100 Years, Dr. J. R. Lavik

Closing Prayer

* * *

SATURDAY AFTERNOON

1:30 P.M.—Bible Study Rev. B. O. Lokensgard

Music

2:00 P.M.—Address: Missions, Rev. Palmer Anderson

Music

2:30 P.M.—Greetings from the W.M.F. District President

Mrs. George Hendrickson

Business Session: Election of Officers

3:00 P.M.—Address: Needed for the Kingdom Today (Esther 4:14)

Miss Arna Njaa

Worship Offering Meditation: Fay Hovde

Offering

Installation of Officers

Closing Hymn and Benediction

(The L.D.R. participates with W.M.F. Saturday Evening)

* * *

The Registration fee is fifty cents and local L.D.R.'s are to pay this for their delegates. — Each society is entitled to two delegates.

There will be no banquet for the L.D.R. and the W.M.F. this year. The District leaders accept the recommendation of the Saskatoon L.D.R. and W.M.F. that the price per plate, thirty-five cents, be rather given to China Relief.

* * *

MOTIVATION FOR ATTENDANCE — Five books to be given by the district L.D.R. to the group that has the largest number in attendance, travelling the greatest distance.



Miss. IRENE RUDE
President Lutheran Daughters
of the Reformation.

THE PRIVILEGE OF CHURCH MEMBERSHIP

N. N. Rønning

Would you buy or rent a house for yourself and your family in a community where it was prohibited to build a church and where it was too far to any church?

Would you like to have neighbors who never attended church? Would you like to have your children play with children who did not attend Sunday school? Of course, it would be cheaper. There would be no church to build and maintain. There would be no minister's salary. There would be no organist and janitor to pay. No coal to buy. It would save you and your neighbors a good deal of money to live in such a community.

Then, too, it would be quiet in the house Sunday morning. Mother would not have to get up to make breakfast for the children and send them off to Sunday school. You could sleep undisturbed. You would not have to get ready for church. You could stay at home and read the Sunday papers or go fishing, golfing, or joy riding. No sermon would tire you or disturb you. You would not have to meet people that you knew were hypocrites or that you otherwise did not care for.

Would you buy or rent a house for yourself and your family in a churchless community? Honestly now, would you? Even if you are not a church member, you would not live in such a community.

Whether we like it or not, we are all by nature religious. Religion is as close to us as the air we breathe. It is part of us. We are made that way. Man feels instinctively that there is a power outside himself and greater than himself, and that he needs that power. He may call it God or gods or state or race or socialism or communism.

The Christian religion is a revealed religion. It is the only revealed religion. All other religions, though containing some elements of truth, some rays of light, are essentially man-made. The Christian religion is God-made. The Christian religion reveals that there is a God who has created us; that Christ redeemed us; that the Holy Spirit sanctifies us. The triune God is holy and righteous. He is perfect. He has revealed His holy will to us that we may live according to that holy will. Jesus said, "Be ye perfect as your heavenly Father is perfect." The Christian religion teaches the highest kind of morality, right living honesty, fairness, justice, kindness, purity, love, unselfishness.

It is the church, the organized church, which teaches and preaches the Christian religion. It is the only organization which does that.

This church is not perfect. It is made up of human beings, and human beings are, at best, not perfect. By nature they are all sinners, and even the best saints are far from perfect.

The organized church down through the ages has at times been narrow, bigoted, worldly, cruel. But if it had not been for the organized church, there would have been no Christianity in the world today. When sunk to its lowest ebb, it was still a

barrier against barbarism, and in some way or other the Word of God was preserved. The Catholic Church at its worst gave Luther the Bible. The Church of Norway in its darkest days gave Hans Nielsen Hauge religious instruction. It had given the Norwegian people religious instruction. Had not such been the case, there would have been no revival in Norway at that time.

There is much in the history of the organized church to criticize. There is much in our own congregations, our own general church body, to criticize. But let us not forget that the organized church has preserved in some way or other the Word of God. The Lutheran Reformation gave us back the means of grace. It preached and preaches the Way of Salvation. When we accept that Way and enter upon it, it means peace with God, peace in our soul, good will among men. It means morality, right living. It means honesty, fairness, justice, kindness, purity, love, unselfishness.

Now all these fine things a local church stands for. You would not live in a community with your family where there was no church teaching and preaching and stressing these fine things.

Now you may see better the privilege of living in a community with a church or several churches; and the privilege of belonging to a local church.

When we enter church it often happens that the work and the worry of every day life go with us. But when we bow our heads in prayer and then listen to the soft prelude, we are lifted on the wave of music up into "heavenly places." Memories of hours of worship in bygone days together with dear ones whose voices are now silent on earth, come to us as a benediction. We

know they are now singing before the great white throne.

We join in the dear old hymns of prayer and praise. What a wonderful gift is the gift of song! We confess our sins and plead for mercy, and the man of God announces with glad assurance that God hath had mercy on us. We listen to the reading of the Word of God; we have heard this epistle, this Gospel, many times before, but today it opens up vistas as never before. Gladly we confess our faith in the triune God, the God who created us, the God who redeemed us, the God who sanctifies us. The sermon makes the living Word still more living by its livingness. We are brought down in the dust by its chastisement; we are lifted on high by its upward sweep. Children are baptized and sweeter than ever are the words: "Let the little children come unto me." With trembling steps, but drawn by some great urge, we go up to the Lord's Supper and return with a new song in our hearts and a new light in our eyes. Yes, it is good on the Lord's day to worship with fellow believers in God's house, in the church to which we belong, in the church which with gladness and gratitude we support by our prayers and the fruit of our labor.

In the first place, then, a church or the churches in a community make for morality in that community. Make it a safer and a better place to live in and to raise a family in.

It must be a poor sort of man who will enjoy this and not support the church. He does not want to live in a community where there is and will be no church, yet he does not want to cross the street to attend its service, he does not want to become a member, he does not want to support it. If all



Miss ARNA NJAA
Executive Secretary Lutheran
Daughters of the Reformation

The Bible

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

"A Christian Church is a Church filled
with the Holy Spirit."

—Dr. Weswig.

men were like him, what would become of the church? What would become of morality? What would become of the country? He never thinks of this. He thinks only of himself, poor man.

In the third place, let us bear in mind that the church is in this country the only organization which gives the children instruction in the Christian religion. The home used to do it quit generally in former days, but less and less so today. That leaves almost the entire burden upon the church. If church membership meant nothing else than having part in the great work of giving the boys and the girls knowledge of God and the Way of Salvation, it would be worth it.

It is impossible for us to realize what it would mean to live in a country without a vestige of the Christian religion. Suppose a national law were passed in our country that every Bible must be burned at once, that all churches must be torn down or put to some other use, that no child must receive Christian education, that the name of Jesus must never be mentioned. What a storm of protest would be raised! Not only by church members, but by many non-church people.

Now, if Christianity means that much to us, shall we not do all we possibly can to give the children of the land the best instruction in the Christian religion?

Let it be repeated that if church membership meant nothing else than having a part in this great work, it would be worth it.

—Lutheran Herald.

Men come and go... these things abide:
The wind; the turning of the tide;
Drifting clouds and scorching sun;
Night and rest, when day is done;
Mist and frost and rain and snow—
These things abide, while men come and go.
What are the sighs of a heart that is
aching
To a crested wave or a white dawn break-
ing?

And what is regret or failure's sting
To adventuring wild birds on the wing?
What to the earth and the timeless air
Are pain and grief and slow despair?
Flowering and fruitful trees
Pay no tribute to such as these
But bend to mist and frost and rain.
What transient things are tears and pain!
While hunger aches and high hopes soar,
The seasons return the same as before,
And the fleet years roll in the endless Plan
What transient things are grief—and man!
—Revah Summersgill.

VICTORY THROUGH FAITH



Mrs. GEORGE HENDRICKSON
President Women's Missionary Federation
of Canada District.

IN ACTION

A Ladies' Aid Prayer

M. O. Landoe

(Melody: "Lord Jesus Christ,
Be Present Now")

Our sisterhood now gathers here.
We pray that Thou will be us near,
O Jesus with Thy helping hand
To do our work at Thy command.

O let our labors in Thy Church
Bring fruit to many souls on earth,
And let Thy kingdom to us come,
So that Thy will in us be done.

Forgive our sins, in all our deeds.
And in Thy hands we leave our needs.
With willing hearts and loyalty
And to Thy Name all honor be.

Then lead in heart and mind and hand
That we in fellowship may stand,
Before Thy sight and by Thy side.
O Jesus be our loving Guide.

"When the Spirit of God fills the
Church, no member of the church will
suffer.

Bible Study and Prayer

They go together. Bible study without
prayer is intellectual and cold. Prayer
without Bible study is emotional and re-
sults in spiritual confusion.

Reading the Bible without praying, or
praying without reading the Bible, is like
using only oar in rowing a boat. We move
in a circle without any progress. It is as
if a bird should try to fly with only one
wing. He would not be able to lift him-
self from the ground.

God's answers are given through the
Word. It is not only our Means of Grace.
It is God's means of giving grace. If our
hearts are not open and receptive in sincere
and persevering prayer, He is unable to give
us what we need and we are not able to re-
ceive it. And the same is true, if we do
not use His Word.

This may explain much inability to profit
by either Bible study or prayer. It may
also account for the static of our Christian
life. Yes, also for our lack of interest in
the Word, as well as for lack of fervor in
prayer. Possibly, too, for doubt, disap-
pointment, and dangerous torpor.

An open Bible and an open heart is the
secret of light and life and power. It is the
double condition of more faith and love
and cheer. It is the clew for victory in
temptation, for effective testimony, for
progress in sanctification.

If the Bible is allowed to remain closed
and the heart continues to be shut, the re-
sult must be weakness, gloom, unbelief and
defeat. We cannot exclude God by neglect-
ing either and still expect to remain in
health, nor even find any solution to the
problems of life. And this applies to na-
tions as well as to individuals. But vital
contact with the Source of every blessing
by means of His living Word and intimate
communion with Him in prayer affords
Him the coveted opportunity to supply our
needs and to give us the desires of our
heart.

—CJS.

TWELFTH BIENNIAL CONVENTION of THE WOMEN'S MISSIONARY FEDERATION

July 1—2, 1943

Zion Lutheran Church, Saskatoon, Saskatchewan

Convention Theme: Victory Through Faith.

THURSDAY July 1

10:00 A.M.—Joint Service with the District Convention of the Church,

11:00 A.M.—Opening Hymn

Devotion
Greetings
Secretary's Report
General President's Report
W.M.F. Chorus of Zion Lutheran Church
District President's Report
Business: Election of Committees
Treasurer's Report
Federation Song

2:00 P.M.—Devotion

Address on "Orphaned Missions" by Dr. J. A. Aasgaard
Solo: Missionary Palmer Anderson
Address on "The Lutheran Commission" by Dr. N. Willison
Greetings by Circuit Presidents
Topic: "Missionary Wives", Adelia Rorem Anderson
"The Need of Temperance Work" Rev. A. M. Vinge
W.M.F. Chorus—Zion Lutheran Church

FRIDAY, July 2.

Morning Session

9:00 A.M.—Prayer and Meditation Period conducted by

Missionary Palmer Anderson
Minutes
Solo: Alice Broughton
Department Secretaries Reports
Mission Box
Cradle Roll
Life and In Memoriam
Box Work
Historian
Thank-Offering
Christian Nurtur
Literature and Reading Project
Open Forum: Mrs. Iversen presiding
Time for display and exhibits

Afternoon Session — "Centennial"

2:00 P.M.—Hymn: "God's Word is Our Great Heritage"
Devotion
Address: "Higher Christian Education" Dr. J. R. Lavik
Special Music by Massed Ladies Chorus
Address: The Centennial, by Dr. A. J. Bergsaker
Unfinished Business and reports.
Election of Officers

5:00 P.M.—General Board Meeting including executive department
secretaries, and circuit presidents.

SATURDAY EVENING

7:30 P.M.—W.M.F. and L.D.R. Massed Chorus
"The Morning Light is Breakin" — "Faith of Our Fathers".
Devotion
Greetings: Mrs. J. R. Lavik — Mrs. S. D. Brun
Special Music
Talk by Arna Njaa, Executive Secretary of the L.D.R.
Address: Missionary Palmer Anderson
Chinese Song
Installation of Officers — Mrs. S. D. Brun
Doxology

Songs for Mothers and Daughters Chorus
Songs chosen from Fifty Famous Hymns, F. Melius Christiansen
No. 17: The Morning light is Breaking
No. 24: (Thee will I Love) melody
Faith of Our Fathers (words from New Concordia)
Please come prepared to sing with us.

The Two Prayers

Last night my little boy confessed to me
Some childish wrong, and, kneeling at my
knee,
He prayed, with tears: "Dear God, make
me a man
Like daddy, wise and strong; I'm sure
you can."
Then, while he slept, I knelt beside his bed,
Confessed my sins, and prayed, with low-
bowed head:
"O God, make me a child, like my child
here—
Pure, guileless, trusting Thee with faith
sincere!"

—Andrew Gillies.

God Keep the Children

God keep the children in His care,
The little children everywhere;
The Indian boy in the brush tepee,
The yellow child across the sea;
The fur-clad brothers of the snows,
The black boy who through the jungle
goes;
And may we with our playmates here,
Remember all to Him are dear,
And treat them kindly of every land,
Who make with us one children's band.

—Mable Reynolds Makepiece.



Rev. PALMER I. ANDERSON
Missionary from China.

Grace Before Meals

By Thy goodness all are fed,
We thank Thee, Lord, for daily bread.
*

For all good things to eat,
For happy work and play,
For flowers, rain, and sunshine sweet,
We thank You, God, today.
*

Dear God, again I bow my head,
And thank Thee for my daily bread,
I thank Thee, God, again today
That I am well, that I can play.
Thank Thee for friends so good to me;
Help me a good, kind friend to be.
*

Thank You, for the world so sweet,
Thank You, for the food we eat;
Thank You, for the birds that sing,
Thank You, God, for everything.
*

Thank You, God for all I have,
Keep and bless all those I love,
Help me always, God, to do
Just as You would wish me to.
*

Thank Thee, dear Father, for our homes,
For father and for mother.
Help us to be very kind to them,
And kind to one another.
*

Jesus be our Unseen Guest
Our morning joy, our evening rest
And with our daily food impart
Thy joy and peace to every heart.

Housekeepers in the House of the Lord

Have you ever seen a shambles? I'm
not sure that I have, either. But I've
come pretty close to it, I'm sure.

I've never seen a bombed-out church,
but I've been in many that looked "as
though a cyclone hit them," Chairs every
way but the right way, left-over Sunday
school material piled high, posters hanging
by one corner, flowers left dying darkly in
their vases, properties from the Luther
League play heaped on a bench, cartons of
"box work" not yet boxed, choir vestments
protruding from their cupboards. Do I
need to continue? You can probably fill
in other details. The whole thing seems a
glaring illustration of the homely old say-
ing, "What is everybody's business is no-
body's business."

People who show no respect for a public
building show no respect for themselves.
The person who crumples up a paper bag
and throws it on the pavement labels him-
self. So does the person who fails to re-
spect the church property—and the label
in this case is far more damning.

The condition in which a church building
is kept is a pretty fair index of what the
privileges of the church mean to those who
use it. It stands there as a silent witness
for any stranger who enters to read. Par-
ents who bring their children to Sunday
school for the first time look about them
with appraising eyes. Newcomers to a
community get their first impression of a
congregation's sincerity from the evidence
before them.

Fortunately, these horrible examples are
not too numerous. Most church members
take pride in keeping their building as at-
tractive as possible. They find a real satis-
faction in being good housekeepers in the
house of the Lord, for to them those words
are more than an empty phrase.—*Lutheran
Companion.*

—Western Lutheran.

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD
Hyrden
JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Juni, 1943

2. søndag efter trefoldighet.

ET DELT HJERTE

Evang. Luk. 9, 51—62.

Av bibelskolelærer Gustaw Mevik.

Men Jesus sa til ham: Ingen som legger sin haand paa ploegen og ser sig tilbake er skikket for Guds rike.
Luk. 9, 51—62.

Teksten idag forteller om tre menn som møtte Jesus, og deres svar paa hans kall til dem, om aa følge sig.

Den første ser ut til aa ha vært et stemningsmenneske. Av Matt. 8, 19 faar vi ogsaa vite at han var en skriftlærd. Jesu person og tale hadde satt hans sjel i brand — selv om det bare var begeistringens brand. Jesus var for ham den store lærer. Nu hadde han sin chance til aa trenge dypere inn i Skriftens hemmeligheter. Jo, han vilde benytte anledningen. Jesus vilde benytte anledningen. Jesus hadde selv opfordret baade ham og de andre til aa følge sig — og saa kom hans store bekjennelse: “Jeg vil følge dig hvor du gaar!”

Kristelig sett var det en skjønn bekjennelse. Ingen kan si det bedre. “Med Jesus vil eg fara paa livsens ferd i lag.” Men der var et stort “men” ved denne bekjennelse. Han visste lite eller intet om hvad det var aa følge Jesus. Det svar han fikk viser det: “Revene har huler, fuglene reder, men Menneskesønnen har ikke det han kan helle sitt hode til.” Hører vi ikke Jesus gjennom disse ord si, Unge mann, vil du virkelig følge mig hvor jeg gaar? Vet du at min vei gaar gjennom motstand lidelse og kors. — Paa dette spørsmaal kom der intet svar. Det var en stemningsbølge som brast mot virkelighetens haarde klippe, som saa mange andre stemningsbølger, fordi den var skapt paa overflaten og ikke i dypet. Ligner vi denne mann?

*

De andre to menn var ikke stemningsmennesker. De maa vel nærmest regnes blandt de ubesluttsomme. Vi ser dem staa og slites mellom hensynet til Jesus og verden. Naar Jesus avviser deres bønn om aa gaa hjem, den ene aa begrave sin far, den annen aa si farvel før han gir sig ut paa vandringen sammen med Jesus — er det nettop ubesluttsomheten og halvhjertetheten som Jesus vil dømme. — Jesu ord til oss lyder slik: “Først Guds rike.” Deres valgsprog var: “Først der hjemme.” Denne verden først. Jesu ord til den siste kaster et klart lys over dette hjerteforhold. Den som legger sin haand paa ploegen og ser sig tilbake er ikke skikket for Guds rike. Er ikke dette billede gripende — ja, dømmende. Er det ikke nettop slik halvheten ser ut. Det delte hjerte, som i det ytre har lagt haanden paa ploegen, satt stevne mot himmelen, har bekjent at Guds rike er mitt rike, men under reisen — arbeidet — henger hjertet igjen i det liv man forlot.

Halvhjertetheten, deltheten er jernlenken som hindrer saa mange aa gaa inn gjennom omvendelsens trange port. Det ene øieblikk drages man mot himmelen, det andre mot verden. Der blir saa sjelen staaende og slites mellom disse hensyn, — dessverre for mange, til naadens dør er stengt.

Men halvheten — det delte hjerte — er ogsaa gudslivet største fare. Man kan bli et menneske som holder paa aa pløie Guds fure med et hjerte som er igjen i verdenslivet, verdenskjærligheten. Haanden og munnen er med Gud, og hjertet mere eller mindre med verden. Naar vi ser halvheten hos de andre, ser vi hvor meningsløs den er, ser vi den ogsaa hos oss selv. Trenger vi ikke aa be med salmisten: “Giv mig et helt og udelte hjerte til aa frykte ditt navn.” Nu er der sikkert mange som lider under halvheten og deltheten. Man kjenner lidelsen nettop over at hjertet er delt. Men der er en forskjell paa disse og dem som omtales i teksten.

Hos det ærlige Guds barn skaper det nød og bønn om hjelp. Det delte hjerte blir til sorg, lidelse og bønn. Det hjerte søker hen til Gud med sin nød, og den

JUBILEUMSAARET 1943 er her, — aaret som vi ventet paa som den passende anledning for en minne- og takkefest for vaar 100-aarige kirkelig virksomhet i Amerika. Fem aar er forløpet siden vi begynte aa forberede denne fest, men naar nu tiden er kommet er det ikke mulig for oss aa holde en samlet kirkefest. Derfor er det saa meget mere paakrevet at distriktsmøtene avsetter tid til aa minnes den Guds naade oog velsignelse som vi ved naadens midler har nydt gjennom 100 aar.

Fra en liten begynnelse i Illinois og Wisconsin har vaar kirke vokset i medlemstall og virkefelt, silk at dens arbeide nu gjøres i Kina, Madagaskar og Syd-Afrika saa vel som i de Forente Stater og i Canada.

Det løfte som alle ydere til vaart jubelfond undertegnet, sier at gaven blev gitt “i takknemlighet til Gud for at han grunnla vaar kirke i Amerika og har opholdt den gjennom 100 aar.” Vaare hjerter er fylt med takk og pris til ham som har latt sitt ords lys skinne i vaar midte saa lang en tid. Ham takker vi for de mange som har funnet veien inn til livet ved den naade som hans evige kjærlighet har aapenbart gjennom ord og sakrament. Ham takker vi ogsaa for dem som fremdeles her paa jord faar vandre i opriktighet paa livets vei, ledet av hans Aand. Vare distriktsmøter bør bli tider til paany aa hellige oss i det som vaart løfte uttrykker: kjærlighet til og hengivenhet for var Herre Jesus Kristus og hans menighet.

Vi minnes med dyp takknemlighet vaar kirkes grunnleggere og den tjeneste de fikk nedlegge, men vi vil samtidig komme i hu at nu lyder Herrens kall til virke i vingaarden til oss. Som aldri før er satt foran oss en aapen dør som det bør oss aa trede inn ad med Guds ord og sakramenter. Marker staar hvite til høst. Ropet fra Makedonia lyder ikke bare fra fjerne misjonsmarker, men ogsaa fra vaart eget land, hvor mange er fremmede for Guds rike.

KRIGSTIDER

Dette minnenes aar kommer mens vaart land staar midt i en farlig og veldig krig. Storparten av vaare unge menn er ikke lenger aa finne i hjemmene og menighetene; de er ute for a kjempe for land og flagg. Ikk alene er de aa finne i vaare krigsleire her hjemme, men paa fjerne steder: i Storbritannia, Afrika, India, Kina, paa havets øyer og i Australia. Ogsaa til disse i det fjerne bringer vaar kirke, i fellesskap med andre trosbrødre i det Lutherske Nasjonalraad, Guds hellige ord med dets trøst og styrke. Omkring 70 av vaare prester staar i ordets tjeneste som felt- og marineprester eller som “Lutheran Service Center pastor.” Og andre forbereder sig for samme virke.

Opmuntring og bistand bringes ved ydelser, forbønner og forbindelser til misjonærer i fjerne land, baade vaare egne og mange andre utsendt av søsterkirker som nu ved krigen staar avskaaret fra sine utsendinger.

Paa de sterkt befolkede steder hvor krigsindustrien florerer, og hvor vaart folk i

som kommer dit faar hjelp. Inne ved hans hjerte læges den syke sjel. Sorgen over at man ikke kan elske ham mere helt og tjene ham mere uegennyttig blir til kjærlighet og takk fordi han ikke støter det svake barn bort, men at vi skal faa være hans slik som vi er.

Hos de andre driver halvheten hjertet bort fra Jesus, — skillet blir større og større inntil den som pløier, forlater ploegen og lik Demas gaar sin vei. Eller som disse menn som sannsynligvis gikk hjem til sine uten mere aa komme igjen.

Naar Jesus taler til oss om vaar synd og da ogsaa om halvhetens og ubesluttsomhetens synd, tvinges vi til valg. Vi kan ta anstøt og gaa, men vi kan ogsaa ydmyges og komme ham nærmere. Det er det siste han ønsker aa virke hver gang han kaster sitt lys inn over vaart hjerte. Skal det lykkes?

tusenvis er samlet, paagaar energiske forsøk paa aa naa folket med Guds ord.

Saa her er store og rike anledninger til aa tjene Herren mens det er dag.

De krigens kaar som preger vaart 100-aarsjubileumsaar minner oss om at ogsaa i kirkens tidligste ungdomsaar i dette land, nettop paa den tid da vaare kirkelige institusjoner fikk sin begynnelse, og da grunnleggelsen av nye menigheter skjøt fart, da var landet ogsaa i krig, den blodige borgerkrig. Arbeidet for og i Guds rike maa paa-gaa i krig som i fred. Det kan merkes at ved Guds Aands naade er virket en stigende erkjennelse av at menneskene trenger aa vende sig til Gud for aa faa lys, ledelse og styrke.

Eftertrykk bør legges paa at vi i løpet av aaret samler oss til minne- og takkefester i vaare menigheter, slik at vi med forente hjerter kan bringe vaar takk og lov for naadens trone for Guds miskunn ved evangeliets forkynnelse gjennom 100 aar, selv om vi ikke paa grunn av krigsomstendighetene kan samles til en stor jubelfest. Naar saa freden igjen times oss, er det vaar hensikt aa samles til storfest baade for aa takke for de kirkelige velsignelser gjennom de 100 aar og fredens gave.

Et tegn paa at vaart folk gjennomgaaende forstaar hvilken velsignelse Ordet har vært for oss gjennom de forskjellige slektsledd, har vi i den storslagne maate hvorpaa der er ydet til jubelfondet, og i den glede-lige innfrielse av de givne løfter.

Som dette første sekel av vaar historie som kirke avsluttes, mens arbeidet fortsetter, kan vi si: “Vi saa hans herlighet — en herlighet som den enbaaren sønn har fra sin fader — full av naade og sannhet.” Den gjenspeiles i arbeidet drevet i pionertidens smaa hytter og fortsatt til idag, da fra søndag til søndag Guds ord forkynnes i mer enn 2,700 kirker av ca. 1,400 prester.

Vi minnes idag med takk til Gud den tro tjeneste som er blitt ydet av prester og lærere, av fedre og mødre, som slekt efter slekt har ledet oss. Guds ord har vært og er vaart arvegods. Og vi helliger oss til den opgave at “den tro som en gang er overgitt de hellige,” skal vi, ved Guds naade og Aandens hellige gaver, overgi til de kommende slekter.

LUTHERAN WORLD ACTION

Ifjor sendtes fra vaar kirke til det Lutherske Nasjonalraads kasserer \$83,365.03 for de nødstedte lutherske misjoner, d.v.s. de misjoner som krigen har avskaaret fra sine hjemlands støtte. I “Sailors and Soldiers Fund” fra den første verdenskrig henstod \$100,000.00, som gjennom 1941—42 blev gjort bruk av som vaar kirkes andel i utgiftene forbundet med det lutherske arbeide for vaare krigsstyrker. I aar kommer oprop til oss om aa samle \$200,000.00 til det lutherske fellesarbeide som gaar under navn av Lutheran World Action. Det utgjør en femtedel av den million som det Lutherske Nasjonalraad har satt sig som maal aa samle for dette øiemed innen de atte samfund som utgjør dets medlemsskap. Over halvdelen av dette beløpt vil bli benyttet til det arbeide blandt vaare grigsfolk som ledes av dr. N. M. Ylvisaker og utføres ved vaare Lutheran Service Centers. Kristelige bøker og annet utstyr sendes ogsaa til lutherske feltprester. Resten gaar til driften av det kristelige arbeide paa industristeder (American Missions), til de nødstedte misjoner, og til arbeide blandt krigsfanger og flyktninger. Hverken menigheter eller menighetslemmer vil undra sig denne plikt, for det finnes vel neppe et hjem som ikke har en eller annen av sine i krigstjenesten.

Vaart fellesmøte i 1942 tilsa vaar land og dets styre lojal og udelte støtte i denne store nasjonalsak, baade med vaar eiendom og med vaare liv. Vaare bønner, vaar interesse og vaart arbeide vil derfor fortsettende staar vaar regjering bi til den seier er vunnet der vil bringe oss en rettferdig fred.

HEDNINGMISSJONEN

Denne gren av vaart arbeide har fortsatt uten avbrytelse i Syd-Afrika og paa Madagaskar, skjønt ikke uten vanskeligheter. Misjonærfamilier som skulde hatt ferier, har maattet fortsette paa grunn av krigsforholdene, og arbeidere som skulde vært sendt ut hjemmefra, har maattet bli her hjemme paa grunn av mangel paa skibsløilighet.

I Kina har krigens tummel gaatt frem og tilbake over vaart felt. Men vaare tro arbeidere, baade menn og kvinner, har holdt paa med arbeidet allikevel. Pastor Geo. O. Holm og dr. N. Fedde er paa utreise dertil nu. Om kommunikasjonsstillingen bedres, kan det bli mulig aa sende ut flere.

Misjonssekretær dr. J. E. Grønli og pastor A. S. Burgess har tilbragt en tid paa undersøkelsesreise i Syd-Amerika for aa samle opplysninger for vaart misjonsstyre om arbeidsfelt i denne store verdensdel.

Vi minnes i inderlig bønn vaare betrenge brødre paa vaare misjonsmarker, baade vaare misjonærer, de innfødte prester og lærere og misjonskirkenes lemmes, av hvem mange i disse dager under trengsel gaar inn i det evige rike. I den forbindelse minnes vi ogsaa misjonærgruppen i internering paa Filippinene, om hvem lite er blitt hørt siden japaneserne tok øyene. Vi vet og tror for visst at Gud er med dem, ja at han holder dem under sine vingers skygge inntil den dag da de kan faa fortsette reisen til det felt som de er kalt til.

SKOLENE — HJEMMEMISJONEN — BARMHJERTIGHETSVIRKET

Paa hjemmemisjonens og barmhjertighetsvirkets omraade er det helst de virksomheter som pagaar innen distriktene som har mest krav paa distriktsmøtenes interesse og opmerksomhet. Rapport om hele kirkens virke paa disse felter sendes til kirkens fellesmøter.

Vaare utdannelsesinstitusjoner — fra presteskole til “academy” — har vanskelige kaar aa kjempe med paa grunn krigsforholdene. Som maaskje aldri før trenger de vaar varmeste interesse og trofaste støtte. Bare paa den maate kan de fortsette aa tjene kirken nu og staa rede naar krigen er over, til aa grjøre sin gjerning som kirkens midler til utdannelse av duelige kristne ledere.

IN MEMORIAM

Dr. theol. M. O. Bøckman avgikk ved døden 21 juli 1942 i en alder av 93 aar. I 1875 koom han fra Noorge som ung prest til Goodhue County i Minnesota. Hans livsløp spente over tiden fra nybyggerkaarene til de nuværende forhold. I de nærpaa 50 aar han virket som teologisk professor og som det teologiske seminars rektor blev han saa aa si hele vaart presteskaps lærer. Han minnes idag, baade her hjemme og utenlands, av vaare prester for den sterke innflytelse som baade hans liv og hans personlighet øvet paa dem, for den forstaaelsesfulle innsikt han gav dem i Guds aapenbaring, og for den varme troskap mot Herren og hans kirke som preget hele hans liv. Han kan sies aa være den siste av de leder-skikkelser som Gud gav sin kirke under grunnleggelsestiden i dette land. Vi takker Gud for avdødes edle kristenliv og virke, og vi høiakter og ærer hans minne.

Paa en av nevnte aars siste dager, 27 des., døde prof. dr. L. W. Boe efter et smertefullt sykeleie av flere maaneders varighet. I ca. 40 aar hadde han vært en tro arbeider i Herrens vingaard. Sin største gjerning fikk han utføre som rektor ved St. Olaf College, hvor han blev en elsket og skattet venn og raadgiver for tusener av unge. Han gav til skolen en ledelse som har satt dype og varige merker i kirkens liv. Paa ham kan med sannhet anvedes ordet: “Jeg er en kristen; derfor er intet menneskelig mig fremmed.” Hans forstaaelsesfulle grep paa livet, hans varme hjerte og hans analytiske aand gav alle hans livs-

interesser og hele hans virke et omfang vidt nok til aa omfatte hele den lutherske kirke, baade i dette land og i andre land. Som god og lojal amerikaner laa det ham paa sinne at den aands- og hjertekultur som vaare fedre bar med sig som en arv fra kulturlandet Norges kristendomspregede aandsliv, maatte faa yde sitt bidrag til utviklingen av et rikere amerikansk aandsliv. Amerika stod for ham som et land og et folk verd aa elske og verd hver borgers beste bidrag. Der er idag tusener som takker Gud at L. W. Boe paa en eller annen maate beriket deres liv. Han gav Gud æren for alt godt paa sin livsvei, og han vandret i hjertets ydmykhet for sin Gud. Herren singe hans minne!

NORGES KIRKE

I aarets løp har naadd oss melding om det modige standpunkt som Norges kirke, dens biskoper, prester og øvrige medlemskap har tatt overfor nazismen og dens aandsdyranni. Denne melding kom ikke for mitt vedkommende som en overraskelse paa mig, men heller som en aandelig selvfølge, selvom jeg neppe forutsaa at kampen i alle dens enkeltheter vilde preges av saa mange og storslagne bevis paa kristent mannmot som har vært tilfellet.

Ved gjentatte besøk til Norge, med mange anledninger til aa komme i nær følelse med de brede lag i den aandsmakt som heter den Norske Kirke, og med rikt høve til aa lære de kirkelige ledere aa kjennet, har jeg kommet i nær berøring med og til forstaaelse av hvad norsk kristendom betyr.

Norges kirkes kamp er upolitisk i maal og i taktikk. Men paa grunn av det fengende eksempel den stter som avgjort motstander av alt aandsdyranni spiller den en fast enestaaende rolle i kampen for det Norge som var, som er og som skal bli. Den bidrar mer enn mange forstaar til aa staalsette nordmenns sinn i striden for et gjenreist Norge. Og dette er mulig nettop fordi den Norske Kirke ikke fornektet sin Herre og sig selv, fordi den valgte aa adlyde Gud heller enn mennesker.

Her ligger grunnen til at Norges kirke midt i sin svære prøve har kunnet faa den ærefulle opgave aa tjene som ildnende eksempel for hele den evangeliske kristenhet paa avgjort kristendom, og det store maal aa hevde kirken i hele den demokratiske verdens øine som menneskerettighetens og rettferdighetens talsmann. Høit staar Norges forfulgte kirke idag.

Idet vi ser tilbake over det svunne arbeidsaar, takker vi Gud for anledningen han gav oss til aa tjene ham i hans rike. Vi er klar over at menget mer kunde og skulde vært gjort, av hver enkelt og av den samlede kirke; det bekjenner vi med smerte og ber Gud om forlatelse for. I naade og langmodighet har han allikevel velsignet oss og latt oss faa fortsette som hans medarbeidere i gjerningen med aa frelse sjeler og forherlige hans store navn.

Til de mange trofaste prester og menighetslemmer som gjennom aaret har tjent kirkens sak, retter jeg herved paaskjønnelse og takk. Jeg takker Gud for hver tro tjeneste utført i vingaarden.

Naar dere nu samles til distriktsmøter, maa dere faa merke naar Herre Jesu nærhet og naade, slik at nyt styrke, ny kraft og nytt mot maatte fylle hjertene fra ham som er menighetens Herre og Hoved!

Smoking

Someone asked a very able and successful minister why he did not smoke. He replied that probably it would do him little harm personally, but, said he: "I follow a calling that makes it necessary for me to be called in very suddenly to see sick people. For this reason I must have nothing about me that would in the slightest prove offensive to anyone in the most delicate state of health. Every moment I must keep myself aseptic."

The Spirit in the life does the twofold work of making the life aseptic and the witness acceptable.

—E. Stanley Jones.

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YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.



Rev. G. O. EVENSON, is Dean of the Saskatchewan Lutheran Bible Institute, Outlook, Saskatchewan, and editor of this Young People's Page of the Shepherd. He is at present serving as Missionary on the Alaska Road. Mr. G. Loken serves as temporary editor of this page during Rev. Evenson's absence.

A GREAT HERITAGE

*God's Word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor;
Through life it guides our way,
In death it is our stay;
Lord, grant, while worlds endure,
We keep its teachings pure,
Throughout all generations.*

A SOLDIER WRITES TO HIS MOTHER.....(excerpts)

Dear Mother,

.....There is so much ungodliness... I especially value Christian literature and fellowship. I am happy to say that at Camp Borden we have Bible Study twice a week in the recreation room of the hospital, and it thrills my heart to see officers who take part in the discussion of Bible passages there too. It gives me fresh courage to see that we still have Christian leadership. I thank God that I have an Almighty Leader — Jesus Christ. My prayer is that we who are His children may learn to look to Him for guidance and may become obedient to all His wishes.... Greetings from Psalm 91:7.

* * *

The above was contributed by Mrs. M. Rindahl of Stewart Valley, Sask., whose son, a former S.L.B.I. student, is the soldier who writes home. The letter definitely points out the value of Christian literature in the hands of our soldiers. The article following suggests ways and means of systemically getting literature etc. to our soldiers. This article was solicited from Mr. Andrew Finseth who is the chairman of the Service Men's Committee and the Editor of the local news which is sent to the men. In addition to the suggestions he outlines, members of the Ryley Luther League write personal letters to the service men. Let us know what your League is doing in this most important task. —GL.

* * *

Keeping In Touch With Our Service Men

Cast thy bread upon the waters: for thou shalt find it after many days.

Eccl. 11:1.

All Lutheran Leagues and other Christian Organizations are naturally very anxious to keep in close touch with our brave men who are now risking their lives in the service of their country. The problem for some of us may be how to reach them with what they need most of all—God's Holy Word.

Each community as a whole does very valuable work in sending parcels containing eatables and other desirable articles designed to bring some cheer into their lives; but

seldom is any wholesome spiritual food included in parcels sent through such agencies. It therefore falls to the lot of Christian organizations and individuals to supply this need.

Perhaps a few suggestions from one who bases his conclusions on personal observations and others recommendations may be helpful.

A Service-men's Committee should be appointed to work with similar committees in the congregation. Before proceeding further, I would advise writing The Luther League Office, 421 S. 4th St. Minneapolis, for suggestions regarding contacting service men and for list of suitable tracts and booklets. The Service Commission, 915 Metropolitan Bank Bldg. and Lutheran Book Mission, both of Minneapolis can also supply similar literature.

Armed with information thus obtained, the committee can map out its own program to fit in with local characteristics, financial resources, etc.

The Luther League at Ryley, after various plans were made and altered, decided to periodically send our service men Christian literature, messages and news from home, and as far as possible, individual letters to the boys. We decided to put all Service men from the Ryley District on our mailing list irrespective of church connection or nationality because we found no other organization in the community doing this particular work.

It was our good fortune to obtain through our Pastor enough Service-men's prayer books to supply each one on our mailing list. Accordingly, our initial parcel to each of our lads included one of these excellent books, a few tracts and a mimeographed paper containing: greetings from our Pastor and the editor and as much local news as could be crammed into the space available.

Our second contribution to our boys will likely consist of one of the Gospels, some tracts and another paper. Further instalments of the Word of God together with other material is planned to be mailed from time to time as long as the war lasts.

Some may doubt the wisdom of sending material mentioned to those who do not belong to the Lutheran Church. We would reply that all are our good friends and neighbors here, and that they are actually fighting for us and if need be, will die for us. As Christians, we are deeply concerned about their spiritual needs, and feel constrained to show them "the Lamb that beareth the sin of the World", and through Him, the way of Salvation to every sin-sick soul.

It may be true that the religious and literary background of some of our boys is very primitive. Perhaps some of them have had no religious training whatever, and may even be imbued with agnostic tendencies. Very likely their literary taste is Wild West stories or similar trash. This situation presents a real challenge to us. We must meet it but must consider such cases very carefully in forwarding literature.

* * *

From the District Junior- Intermediate League Secretary

"Remember thy Creator in the days of thy youth." —Eccl. 12:1.

With spring and summer coming, there will be many confirmation classes of boys and girls who will give testimony of their conscious faith in Jesus Christ as their personal Savior. This is a most meaningful and beautiful day for those taking part. May it be the beginning of a consecrated Christian life rather than a graduation from religious instruction or from church.

Are we concerned about these young lambs who will face the world with all its temptations seeking to lure them away? Are we going to sit back and let things slide, and let the world guide them instead of God and His Christian people? Have we a place for them in the church where they can take part and feel at home?

Pastors, parents, and teachers, we must, with God's strength do all we can for these precious souls. They need our help so much in these times. Wherever the con-

Saskatchewan Lutheran Bible Institute.

"By their fruits ye shall know them".

This is the touchstone that Jesus gave by which men were to be known. It is not what a person claims to be that counts, but what he is. In the final analysis it isn't the man's word that is of importance, but his work. That reveals what he is.

The same can be said of an institution as well as of an individual. We come to know institutions of one kind or another by their products. If the institution is a school we come to know it by the students and graduates sent out. It is here that we discover what good it accomplishes. It is through and in them that we learn of its benefits.

When we have had the privilege of observing and knowing some of the students of our Saskatchewan Lutheran Bible Institute we cannot help but feel that we know what kind of an institution it is. We have come to love it, to think highly of it, and to rejoice in its existence and usefulness. We say this not because we have discovered perfect fruit. That would be saying too much for any institution in this world. But we do say it because we have seen good and encouraging fruits. We have seen lives that have grown rich in the knowledge of Christ and in usefulness to Him.

These are the best fruits we could desire from it. These are the fruits that we want, that we look for and that we need from our Bible Institute. It gives us real joy and satisfaction and hope then when we see such fruits.

We know our Bible Institute as an institution that has as its first objective that of leading the student into a living knowledge of the Word. The Bible becomes the chief book. Its truths are the ones that receive attention. Its Christ is lifted up and magnified.

We know our Bible Institute as an institution that endeavors to lead the student into a true and living fellowship with the Savior of men. Personal concern is shown and individual attention is given to accomplish this. Personal problems are dealt with in a Christian way. Daily schedules and surroundings are planned to encourage a life of faith and love.

We know our Bible Institute as an institution that trains the student for usefulness in life. Activities are directed in that way. Programs make room for it. Opportunities for service are pointed out and students are encouraged to engaged in them.

We know our Bible Institute this way because we have seen some of the fruit. Because we have seen good fruits we are encouraged when we think of the future of this institution and its accomplishments. We say, God continue to bless our Bible Institute and prosper it! We say, let us all remember our school in prayer, in giving, and by encouraging and making possible the attendance there of some young person whom we know.

—B. O. Lokensgard.

firmed do not take part actively in the Senior League we must have a Junior League — an organization all their own.

To my knowledge, two more Junior Leagues have been added to our former ones. I want to encourage many more centres to do likewise. God has richly blessed this work. I would like to ask all Junior League presidents to keep me posted on their activities. In so doing we may help one another to better our League. Remember to write for available material to: The Young Peoples' Luther League, 421 South Fourth Street, Minneapolis, Minn.

Aslaug Hanson
10133—106 St.
Edmonton, Alta.

We are thankful for a word now and then from officers of our officers in our Luther League organization. After all this is our page in the Shepherd. How about a word from local officers too? —GL.